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AN UNDEVELOPED CHAPTER

IN THE

LIFE OF CHRIST.

By TREADWELL WALDEN.

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LIFE OF CHRIST

THE GREAT MEANING OF THE WORD METANOIA, LOST IN THE OLD VERSION, UNRECOVERED IN THE NEW

BY

TREADWELL WALDEN

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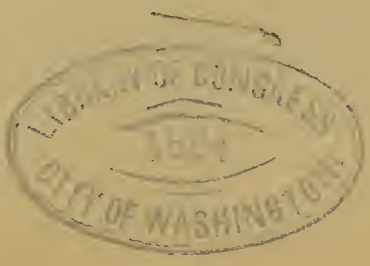

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PREFACE.

This Essay, originally contributed to the AMERICAN CHURCH REVIEW, and afterward reprinted in a separate form, is now issued in still another edition to meet the demand which seems to have set in for it.

The new title which has been given it—to which the other is now appended as explanatory—exhibits better the character and scope of the subject as one of general and popular interest; namely, the development of an aspect of the Life of Christ which has been strangely omitted in the many "Lives of Christ" that have appeared, but very naturally overlooked by the reader of the English translation of the New Testament.

The Essay appeared when criticisms of the new version were in order, and was intended to draw attention to the continued mistranslation of "Metanoia," but this was only its passing intention, and a purely critical and technical treatment was therefore avoided, in order that the subject itself might develop its intrinsic and permanent interest.

The reception with which it has been honored, not only by scholars, but by intelligent and thoughtful readers, within his own communion and out of it, has more than repaid the writer for his carefulness in this respect.

The Paper remains unaltered, although written under conditions which compelled condensation and brevity. Many parts are less amplified than they would otherwise have been, especially in the closing pages; but the *suggestions* remain, and the possible deductions from them are apparent.

T. W.

342 *Madison Avenue, New York.*

The commendatory expressions printed at the close are extracts from letters received, either in courteous acknowledgment of copies mailed to the writers, or in spontaneous recognition of the importance of the subject. Many other such letters have been received from sources personally unknown to the author; in one case offering to purchase a large part of the present edition for distribution. The passages that are given were not intended for publication, but are appended not only for the weightiness of their endorsement, but for their contributary character, in one way or another, to the substance of the essay itself.

THE GREAT MEANING OF THE WORD *METANOIA*: LOST IN THE OLD VERSION, UNRECOVERED IN THE NEW.

METANOIA is the Greek word—and letter for letter an English one, if we desire it—which bears the sublime burden of the original proclamation of the Gospel. It represents the first utterance of John the Baptist as the herald of the Christ, and the first utterance of Jesus the Christ as the herald of the Kingdom of God. It was their summons to mankind, preceding the announcement of the power that was approaching, of the revelation that was at hand. If we recur to the image involved in the words "herald," "proclamation,"—the image implied in the narrative—it was the note of a trumpet outside the walls, and the call of a messenger to open the gates.

In order the better to get at its meaning, let us now imagine some one who has never read the English New Testament, and who has had no especial bias given to his ideas by any theological system. All, we will suppose, for him is a knowledge of Greek, and a spiritual instinct which will enable him to rise into the frequent transcendental meaning of the Greek of the New Testament. He knows enough to know that he is dealing with the record of a Divine revolution in the affairs of men, and that the human language to which the account was committed is struggling to utter adequately the depth of inspiration behind it.

He knows that the record was committed to writing only after the bearings of the history were fully understood, and the conception of its meaning was fully matured. He knows that what is before him is a condensation as to events, and a translation as to ideas; in other words, if we confine the remark to the four Gospels, that the historical part is as brief as it is profound, and that the doctrinal part is not only briefly and profoundly expressed, but was transferred to the Greek from the vernacular in which it was at first expansively spoken. He is prepared therefore to see not only a representative depth in each event, but, especially, a comprehensive force in every cardinal word.

In the very outset of the life of Christ he comes upon the word Metanoia and in a connection which gives it the all-prominent place. He takes in the significance of its position at once. It conveys the summons of the herald, and of the herald who was freighted with the good news which the whole New Testament afterwards unfolds. Here in epitome, he naturally thinks, must be all the "high Calling" of God. No word therefore in the New Testament can be greater than this. Hence he must interpret it as a condensed expression of what was originally said in large, and as an expression, also, which was fixed upon long after the event, when everything was understood, as the fit one to carry the great burden. If this is its anticipatory reach, if this is its heralding grasp, he naturally sets about inquiring what is its history and what its elementary weight.

When we imagine such a fresh reader of the Greek Testament as this, we place ourselves in the situation to pursue his inquiry.

The literal meaning of Metanoia, or rather, the nearest expression to it in English, is Change of Mind, a phrase too much worn by familiar use to be available as a rendering, but an idea capable of many equivalent variations in the English tongue. It will be more convenient, however, for our present purpose to employ the phrase as if its native force had not been thus impaired. What word is more expressive than "Change"? what more comprehensive than "Mind"?

"Change," in the radical sense we here intend, when applied to the mind, ought to suggest something hardly short of a transmutation; not of essence, of course, but of consciousness. We understand by a change of place the occupation of another place; a change of condition, another condition; a change of form, another form. We can

imagine the otherwise unchangeable man undergoing, in like manner, a change of mind ; what Coleridge coined the word *transmentation* to express : a sort of mental transfiguration, under which the mind, when placed in a new situation, thinks new thoughts, receives new impressions, forms new tastes, inclinations, purposes, develops new aptitudes ; such a change may be good or evil, but such a change is possible.

For, what is the "Mind"? It is that spiritual part of us which receives and assimilates whatever it has an affinity for in the world outside, whether that world be spiritual or material. It is the whole group of faculties which compose the intelligence. It is sight and perception, thought and reflection, apprehension and comprehension, all that is popularly known as the intellect or understanding. But it also embraces more than this ; namely, a large portion of the moral and affectional nature. It occupies the realm of the heart. Thus it comes about that, in common speech, the terms "mind" and "heart" are often interblended, one overlapping the field of the other. We speak of the heart as if it were the thinking principle. It has its thoughts as well as its affections. We also speak of the mind as if it had feelings as well as perceptions. The will, too, seems to be as much at home in one as in the other. What the mind fancies it will do, it shortly resolves to do, is minded to do. What the mind also fastens its attention upon, it shortly fastens its love upon. We love with the whole mind, as well as with the whole heart, soul, and strength. When, therefore, we speak of the mind, we often mean the heart as well as the brain, but we never mean the heart without the brain. The mind proper is the masculine, intellectual element, strong and foremost, of which the heart is the feminine, affectional counterpart, always in attendance upon it, always at one with it. As "Man" is the generic name for Adam and Eve, so "Mind" is the generic name for this two-fold nature of man.

When, then, "Mind" means so much, and "Change," may be made to mean so much, to speak of a "Change of Mind" is to stand on the verge of a great conception.

Now we are introduced into the fullness of the Greek word Metanoia. *Nous* is the precise equivalent of *mind.* It is intellect, first and foremost, but it is intellect interblended, in its action, with the nature behind it. There is no mystic partition dividing the one from the other. It is the whole soul. It is mind, first, in the sense of percep-

tion, knowledge, thought. It is mind, next, in the sense of feeling, disposition, will. And *Nous* is the body of the word Metanoia. *Meta* is a preposition which, when compounded with *nous*, means *after*. Metanoia is the after-mind: perception, knowledge, thought, feeling, disposition, will, *afterward*. The mind has entered upon a new stage, upon something beyond. If the prefix were *pro*, Pronoia, would mean perception before, thought before, a state of mind before experience; but Metanoia is a state of mind after experience; the mental condition which has developed itself after an entirely new set of circumstances has encompassed and invaded the consciousness. *Meta*, therefore, introduces the mind in the act of progress, a "change" taking place either by evolution or by revolution; development through any cause or in any form, when the mind is operated upon by considerations within or by conditions without.*

In this statement of the capacity of the word we are drawing upon the literal elements of the compound exhaustively. We are obliged to do this because, as in the case of many other cardinal words in the New Testament, we cannot fall back upon its classical use for its Scriptural definition. In the former it was as weak an expression as our own "change of mind," and was employed in very much the same superficial way. It meant a change of perception, of opinion, of purpose, of feeling in ordinary affairs,

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* A lay friend, after this paper was written, sent us the following: "The force of *Meta* is clearly this, viz., 'end for end,' or 'in the opposite direction,' or 'anew.' . . . . . For the root of Meta is the English *mid*, and Meta is at bottom the English 'amid.' From this idea (one of situation), it progresses to another idea of *direction;* and in this use it has the sense of 'going right against,' in the sense of 'striking fair and square,' or 'right in the *middle*.' Thus it gets the meaning of '*oppositeness of direction*,' and its force in Metanoia is to show that the action of the mind is now to be precisely in the opposite direction to what was before the case. . . . I strongly wish I could provoke you to examine the word 'Metanoia' philologically. In its philology lie many truths. 'Noia' appears to be a worn down form for 'gnoia,' (compare 'agnoia,' not 'anoia'), and the root seems to be 'gen,' meaning to beget, produce, or, as we say, conceive. From the same root is gennao, to beget. Noia (genoia) is the begetting, shaping, or production of anything in the inner and mental world; thus all the operations or creations of the mind. The Latin gigno, genitor,' gno-sco, English 'knows,' are all from this root. The use of getting back to this philological meaning is to apply *Metanoia* to all the operations of the mind, whether of wish, thought, or action, will, understanding, life."

with the natural consequence, sometimes, of a change of action. It was a current expression for any alteration of mind or view, and for whatever retrospective emotion might attend the fact.

Its Scriptural definition comes to us under very grand circumstances ; the word is made over and enlarged by its environment, as if it had been re-inspired and been born anew. We are compelled to seek its meaning in the abstract, native force of the compound as thus vivified by the situation in which we find it. Its history in this respect is that of the language of the New Testament.

When the Greek language, released by the conquests of Alexander the Great, three centuries and more before the Christian Era, spread over the known world and became the universal language, its forms, constructions and meanings met with curious modifications as it came in contact with the life and thought of the countries it had invaded. When in time it struck the Hebrew mind and religion at Alexandria, the Septuagint translation of the Old Testament rose gradually into being, but in the act of re-expressing ideas and principles so entirely out of the range of the Greek imagination, even that perfect and elaborate tongue mounted to a level and breathed an atmosphere it had never occupied before. It took, in many instances, a new color, a new character. There could have been no other result when the wealth of Divine revelation and of the story of the only true religion was committed for re-coinage to the exquisite resources of such a mint. It was now "the much refined gold" receiving the stamp of the current common coin, but imparting to it a hitherto unknown value. Familiar words began to ring with a strange quality.*

If this was so, nearly three centuries before the Christian Era, how must it have been when there came such a revelation to put into words, and such a revolution to put on

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*The Septuagint represents only a half-way step in this assignment of the Greek language to the expression of Hebrew ideas. It did not wholly free itself from Greek influence. "The Seventy prepared the way in Greek," says Cremar, in his Preface to his Biblico-Theological Lexicon, "for the New Testament proclamation of saving truth. Fine as is their tact, it must be allowed that their language differs from that of the New Testament, as the well-meant and painstaking effort of the pupils differs from the renewing and creative hand of the Master." This shows itself in a less definite use of "Metanoia" than in the New Testament, where it is absolute.

record, as was ushered in with the Christian religion? Upon the Greek language, also, fell the burden of the new Scriptures, and, this time, not by translation but by direct inspiration. The Pagan tongue had to wreathe itself into new phraseologies in order to give what utterance it could to ideas well-nigh unutterable. Words which had passed colloquially from mouth to mouth in the cities of Greece, words which were current in every-day speech everywhere, some whose meanings had never before been profound, others whose usage had worn them thin, now rose into a significance so powerful and so sacred that they could only be used as Temple-money by all ages to come. Expressions conveying a Divine meaning, now most familiar to us, were occasions of astonishment to Pagan and Jew alike when they were lifted into connections which transfigured them. Such, we know, were Faith, Hope, Love, Light, Truth, Life, Peace, Liberty; such were Redemption, Atonement, Resurrection; such were Saviour and Apostle, and many more which might be named. And such was Metanoia. So great as this was what Schleiermacher calls "the language-moulding power of Christianity."

When Metanoia was taken up into the uses of the New Testament it came to mean, according to Archbishop Trench, "that mighty change in mind, heart, and life wrought by the Spirit of God, *which we call Repentance*."*

"Which we call Repentance!" What a *diminuendo* in the statement is here! The swelling note suddenly gives up its breath and subsides into this! It is *we*, the English-speaking world, he says, who call that "mighty change," "repentance." In other words, this is the rendering of it in our English Bible, and the accredited expression for it in all theological literature.

Here, now, we come upon the practical and all-important point of this inquiry. For, putting these words, Metanoia and Repentance, side by side, is there not, on the contrary, a most radical divergency between them? We are supposing the reader to be looking at the two with a perfectly fresh and unsophisticated perception. He already knows what the Greek "Metanoia" etymologically means; let us now remind him what the Latin "Repentance" etymologically means. In its primary sense it fails to come anywhere near the other. Its central idea is *pœnitentia*, from *pœna*, pain; suffering in view of being liable to

* See Trench's Synonyms of the New Testament p. 241 Sec. lxix.

punishment: hence grief over an act for which satisfaction might be demanded. It would be fair to allow it also a secondary signification; suffering in view of the badness of the act itself, without regard to its consequences. The prefix *re*, back, adds to this the idea of *looking back* with sorrow upon what has been done amiss. The word thus communes with the past, and represents an emotion only. This may be produced by a change of mind, and it may have influence in producing a change of mind. It may be potentially equal to amendment of life, but it is forcing the word to put that meaning into it, and more than forcing is necessary to make it "express that mighty change in mind, heart, and life, wrought by the Spirit of God" which Archbishop Trench admits is the meaning of Metanoia. At the best it can only hang on the skirts of the great Greek expression, for *that* means a movement of the whole mind *forward*, to which a looking backward is only incidental. Metanoia embraces *any* consideration which may cause the mind to change. It implies the whole circle of influences, repentance among them, which may affect or mold the mind. It necessarily brings about repentance as one of the results of its operation, but it brings about reformation of life as the great result of all.

In saying this we do not intend to ignore the office of repentance in its strict sense, nor to put that all-necessary conviction of sin which characterizes the Christian Religion in any indirect relation to the Christian life. We are only questioning the word as a rendering of Metanoia; as representing only an emotion, not intellection in any way. Far back in the heart is the capacity for that emotion shut up, awaiting its proper occasions. We cannot conceive of its coming into activity unless the mind has been already engaged, but we can conceive of the mind being full of many processes, involving change of thought, or purpose, or feeling, wherein it has not been concerned at all. In this lies its first palpable incompetency to represent so comprehensive a word. But it may be said that it has been given a signification, theologically, which bears it into all that is equivalent to a change of mind, and even further than that, to amendment of life. It has, we are told, this recognized meaning among all evangelical authorities, and is so understood by all practical Christians. If this were really so, and it had so burst the chrysalis of its etymology as to float in our consciousness arbitrarily and absolutely for as much as this, even then it were impracti-

cable to make it compass what is meant by Metanoia in the New Testament. The common uses of language drag it down. It cannot sustain itself at such a height. Not only are the meshes of its origin inseparable from it, but it is too much in the web of popular speech. No word is used more loosely even by theologians, except among very careful precisians. It slips out everywhere in untechnical connections. It *will* back to its vernacular use. It *will* emerge from the popular dictionary, in its native and simple meaning, the richest and weightiest of all its familiar sisterhood of synonyms, to give force to the diction when sorrow of a godly kind is meant. Even in the Prayer Book it is convertibly employed with "penitence," and there is every indication that there nothing more is intended by it.* It has proved too strong and full for this in the penitential atmosphere of the Christian life, to be parted with for advanced dogmatical purposes only. Hence an element of confusion which robs it of dogmatical force.

But there is another. In the Authorised Version we find it varying about in a way that requires often considerable spiritual discernment to tell where it stands for Metanoia, and where it does not; for there is another word, *Metameleia*, which exactly means repentance in its strict sense, and is also so rendered. This variation occurs frequently enough to make us wonder whether the translators attached any distinct doctrinal significance to it at all, and we might also be pardoned for wondering whether they were fully aware

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* A few instances, in the Prayer Book, not only of the synonymous use of "penitence" and "repentance," but also of their distinction from "amendment of life":—In the General confession: "Restore thou those who are *penitent* according to thy promises." In the larger Absolution, "Declare and pronounce. . . . being *penitent* . . . Wherefore . . . grant us true *repentance*." In the shorter Absolution: "Promised forgiveness of sins to all those who with *hearty repentance* and true faith turn unto Him." In the Litany: "Give us true *repentance*, and endue us with grace to *amend our lives*." Collect for Ash-Wednesday: "Dost forgive the sins of all those who are *penitent*, create and make in us *new and contrite* hearts." Third Ash-Wednesday prayer: "Who meekly acknowledge our vileness, and truly *repent* us of our faults." In the Communion Exhortation: "If with a true *penitent* heart . . *repent* ye truly of your sins past, have a lively and steadfast faith, *amend your lives*." "Ye who truly *repent* . . . and *intend to lead a new life*." In the Confession: "We acknowledge and bewail, &c., . . . We do earnestly *repent, and are heartily sorry*." In the Family Prayer: "Give them *repentance* and *better minds*," &c., &c.

of the unique value of Metanoia wherever they found it.* When the English Scriptures themselves do not make a distinction it can hardly be expected that theological formularies will succeed in doing so. And, moreover, as the English Bible is written in the common language of the people, and, as such, belongs to our heritage of English literature, it blends itself more with this than with the technicalities of theology; its forms of speech are popular, and what is meant by repentance in general literature, in current talk, and in dictionary definitions will necessarily be understood as intended by it. "Repentance" is a favorite word among all writers, especially those engaged in depicting life and action; let anyone pause at it as it comes up in his general reading, and he will find what it is in the consciousness of the people, and how far short, therefore, it must always fall of the Biblical word Metanoia.

But there is another and even more serious matter involved in this confusion of meaning. The use of the word

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*What are we to think, for instance, when we read that Judas "repented himself" (*μεταμεληθεὶς*), or how vivid must the peculiar sense of Metanoia—even the admitted one—have been in minds which could dismiss the following passage to be "understanded of the people"?

"For though I made you sorry with a letter, I do not repent (*μεταμέλομαι*), though I did repent, (*μεταμελόμην*). Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance (*μετάνοιαν*): . . . . For godly sorrow worketh repentance (*μετάνοια*), unto salvation not to be repented of (*ἀμεταμέλητον*)," ii. Cor., 7, 8, 10. Where is Metanoia in its lone and comprehensive grandeur here? In the original it stands nobly at the top in the ascending scale, but not in the version. Where, too, is "Evangelical repentance"? Certainly, in this place, not apparently above the other kind.

Judas was unquestionably equal to repentance, as people generally understand it, but was, as unquestionably, far short of Metanoia as his Master understood it. S. Paul could very naturally repent of having written a letter which had caused pain, and as naturally reverse the feeling when he found that sorrow had produced so substantial a thing as a change of mind, the condition of all others that he most valued, in which he stood himself, which, when attained, was so fixed as to be equivalent to "salvation not to be repented of." And yet these two unequal words of the original are yoked under one and the same English word; and this very English word is conveniently supposed by some to bear two senses, one sense natural and the other technical!

The revisers, in this awkward passage, have translated (*μεταμέλομαι*) "regret," leaving *μετάνοια* to "repentance." But Judas, it will be seen, Matt., 27, 3, still "repents himself"! His remorse, fruitful only of hemp, continues to be as respectably characterised, in the

"repentence" for Metanoia has thrown an almost exclusively emotional character around both the original proclamation of the Gospel and its present call. Despite himself the reader hears the "Repent ye!" of John the Baptist and of the Saviour, like a cry, a note of danger, full of terror, amid which the hearts of the people stood still, instead of what it really was, the invocation of a mind, heart, and life which should befit such a glad and glorious change as the Kingdom of Heaven on earth. If the call had really been "Repent ye!" it would have been only an appeal to the feelings; and as, without question, a great deal of the call of the Gospel is to the conscience where it "looks back" to what has been done amiss, and for which punishment has been incurred, it is not strange that in many quarters this supposed appeal to the impenitent nature only, has been taken up as the burden of *all* preaching, all spiritual counsel; an appeal in their hands, often wrought up with terrific penal imagery, and then the fright which has ensued and its consequences have been accepted as the change of heart. Or, if not always so grossly mistaken, yet there is a tendency thus created to regard an emotional condition, a general passion of religious feeling, however induced, as the seat of efficacy with God, and as the only safe and promising state in which to begin and continue the Christian life. Even more: this is sometimes considered as itself the Christian life. The result has often been the extraordinary incongruity of a life of zeal unaccompanied by a life of principle, penitence and faith developed in conspicuous measure in view of an *ideal* sinfulness! and the living conscience, the practical right, sunk in Pharisaic forms which satisfy certain low standards of outward righteousness! The Metanoia is not here. The profound ethical sense has not been awakened at all. Fear has no genuine ethical

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New Version, as if he had been "made sorry after a godly sort." So again, in Rom. II, 29, *ἀμεταμέλητα* is rendered "without repentance." See also elsewhere. The revisers who have kept so carefully to S. Mark's oft-repeated "straightway," for the sake of uniformity, might also have kept these words apart, throughout, for a better reason.

Dr. Roberts, in his "Companion to the Revised N. T," speaks of these two words as "most desirable to distinguish wherever that is possible. The one word," he says, "means simply to 'rue' or 'regret,' a course which has been followed; the other, implies that thorough *change of mind* which is implied in Christian repentance." But he continues,(and he must be referring to the assigned or the self-imposed limitations under which the revisers labored,)"unfortunately, it is not always possible to express the distinction in our language," (p. 124,)

power. Sorrow has no sure ethical consequence. Excitement of any kind can bear, of itself, no ethical fruit. None of these can have respect with God. The only thing that can be regarded by Him is that which He has arranged everything to bring about in us: that spiritual perception of the right and the true which grows within and around a mind that is being gradually educated up to the Divine standard; the nature wide open in front, not only looking behind, and receiving the whole counsel of God, not a part of it; every faculty enlightened, every feeling inspired; the entire man engaged; conviction, not excitement; earnestness, not impulse; habitude, not paroxysm; the heart tempered by the understanding, the understanding warmed by the heart; this, the consummate and yet attainable condition, this, the Metanoia, lived alike by Master and disciple, this, the "Mind" of Christ, and made possible to all by the Spirit of God—this is not conveyed in the "Repent ye!" of our Gospels, nor does it come within the range of much of the teaching which falls on the world's ear. The all-encompassing grandeur of an announcement which takes in the whole of life, and calls upon man to enlarge his consciousness with the eternal and the spiritual, to live on the scale of another life, to let his character grow under this great knowledge, to let his conduct fall into the lines of the revealed Divine will—all this is lost.

How did such an extraordinary mistranslation get into our New Testament? It can be attributed to what we have already hinted at, and some evidence of which we have already given, namely, a failure to grasp the comprehensive and far-reaching character of the word. It came too early in the record for the translators to perceive its transcendental level. This they easily did with the other words we have named, which came later, and when they had mounted the swell of the ocean on which they had embarked. They did not catch this at once as the key-note of the New Testament, for the strain of the Old had not yet died away. And there was, besides, another music ringing in their ears: the sombre tones of a traditional theology which even the thunders of the Reformation had not drowned. The age, too, was a Latin-speaking age. The translators read their Greek through the lenses of a language whose grain was too coarse to admit its finer spirit. The Vulgate also was an authority older than any manuscript they possessed. They could not bring themselves to render its

"Do penance," for Metanoeite, but they could not divest themselves of the impression of "penitence" with which that rendering tinged the word. Still they showed some signs of divergence, and it led to controversy. Beza, for instance, had revolted so far as to get his composition of Metanoia wrong, and make it *Meta* and *anoia*, a change from a "want of mind," a change from "folly," and so rendered it *resipiscentia* in his Latin version, an act, however, which still showed his mental bias.*

We have not the authorities at hand to prove the fact but it looks very much as if the English translators, who depended so much upon Beza and his Greek text, were misled by the same bias and compounded Metanoia in the same way. If they did, it explains everything. Their *repentance* were a very good rendering in that case, and hence, then, the uncertain sound with which their New Testament opens to this day. But what shall we say for the Revised Version if this be so? The Revisers do not so compound it. Is it possible that so palpable a misinterpretation of the Greek has now been perpetuated because it had grown like a fossil into the substance of popular theology and so escaped recognition in the Greek as a fossil?

It may now be imagined with what interest and expectation we looked forward to the New Version, realizing full well the difficulty of reproducing the original in this place and elsewhere more faithfully, and of making a change so

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* The reader will be interested in getting a glimpse into this controversy when it started at the opening of the Reformation. "Luther, it will be remembered, first saw the practical value of philological study when he was puzzling over the expression *poenitentiam agite*, 'do penance,' which the Vulgate uses for the Greek word that in the English translation is rendered 'repent.' Was it possible, he said to himself, that Christ and the Apostles could really bid men do penance? Did the New Testament really stand on the side of his opponents, and of all the gross corruptions which the doctrine of penance had introduced? Melancthon solved this difficulty by showing to Luther that the Greek word μετανοεῖτε, which Jerome had translated 'do penance,' really and etymologically meant 'change your mind.' From that moment the Reformation entered into a conscious alliance with the New Learning."

Prof. W. Robertson Smith. "The Old Testament in the Jewish Church.—Lect. II.

The Genevan version, a Continental and more independent one, with which the Authorized Version ran in rivalry for nearly fifty years, rendered Metanoeite "Amend your lives." The Authorized itself has a marginal rendering in S. Matthew's Gospel alternative to "fruits meet for repentance": "answerable to amendment of life": omitted, however, in the New Version.

startling, but hoping that, *at the least*, a marginal rendering would indicate the literal alternative, or a glossarial note define the Greek expression in a way that would go far to correct the English one. But the Revision flows on, making a ripple of change in almost every verse, yet with not a sign of perturbation over this sunken rock. Neither a light-ship nor a buoy warns of a spot where there has been shipwreck before now.

We understand, however, that it was the subject of discussion among the revisers, and that the matter was finally passed by, not because the present rendering was satisfactory, but because no *one* equivalent English word could be found comprehensive enough for the purpose. What then has been so long lost in the Old Version, remains unrecovered in the New because of a reluctance to employ a paraphrase! The poverty of our language, in this respect, is to keep *us* poor. Or, it may be, something else was at the bottom of it, symptoms of which are apparent in other instances. It may have been the reluctance of that kind of conservatism which prefers not to disturb traditional notions or long-established formularies. We comfort ourselves, however, with the thought that the New Version is not a finality, but only tentative to that which shall yet meet the brave demand of the nineteenth century. What we have is a bold and noble move, but the whole of English Christendom are in council over it now, and suggestions and criticisms will flow in for some years to come; changes of view also will take place, making the way clearer and easier to a more fearless and absolute transfer of the original into our native tongue.

We feel prepared, at least, to say, with regard to the present subject, that the necessary employment of a paraphrase should not be an occasion for hesitation in making so important an alteration. We can leave it to the candid reader to judge which is the most objectionable; a resort to a paraphrase which really translates, or the preference for a technical word, to say nothing of an uncertain one, which is always in need of translation. Better, even, were the bald phrase "change of mind," with an explanation which would give it fulness and dignity, than the misleading rendering we have to put up with now. There is no fear but that a nobler expression can be framed, for S. Paul himself, as we shall shortly see, found no difficulty in ringing many changes upon the word, which melt very kindly into simple English.

So far as we have now gone we have probably done more to awaken the reader's attention to the question of the inadequacy of "repentance" as a rendering of Metanoia, than to convince him that the position is rightly taken. We must go for the evidence of this to the Scriptures themselves; but, in doing so, let us recur first to our imaginary scholar whom we have supposed to be receiving his impression freshly from the original. Happily, as it turns out, we are not obliged to go so far as to imagine such a scholar, for the impressions of an actual one of that kind came recently to our hand which are in such singular coincidence with the view we are trying to present that we venture to quote them entire. We are glad also to avail ourselves of his brief dissertation as a guide in directing a part of the inquiry.

That accomplished master of Greek, De Quincey, (who, if any one ever did, held his mind clear and free in a scholarly consciousness of the transcendent atmosphere into which the Greek language rose when it was summoned to meet the necessities of Christian truth and the exigencies of Divine inspiration) was, it seems, actually confronted by an intelligent friend, with the very question which is now engaging us. The record of it will be found is his Autobiographic Sketches.*

"Lady Carbury," he writes, "one day told me that she could not see any reasonable ground for what is said of Christ, and elsewhere of John the Baptist, that he opened his mission by preaching 'Repentance.' Why 'Repentance'? Why then, more than at any other time? Her reason for addressing this remark to me was that she feared there might be some error in the translation of the Greek expression. I replied, that, in my opinion, there was, and that I had myself always been irritated by the entire irrelevance of the English word, and by something very like cant, on which the whole burden of the passage is thrown. How was it any natural preparation for a vast spiritual revelation that men should, first of all, acknowledge

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*"He (De Quincey) passed through a number of schools and . . . was distinguished for his eminent knowledge of Greek. At fifteen he was pointed out by his Master (himself a ripe scholar) to a stranger in the remarkable words. 'That boy could harangue an Athenian mob better than you or I could address an English one.' . . . In this, as in the subtilty of the analytical power, De Quincey must have strongly resembled Coleridge." Harriet Martineau, "Biographical Sketches," p. 95.

any special duty of repentance? The repentance, if any movement of that nature could be intelligently supposed called for, should more naturally follow this great revolution—which as yet, both in its principle and in its purpose was altogether mysterious—than herald it, or ground it. *In my opinion the Greek word, Metanoia, concealed a most profound meaning—a meaning of prodigious compass—which bore no allusion to any ideas whatever of repentance.* The *Meta* carried with it an emphatic expression of its original idea—the idea of transfer, of translation; or, if we prefer a Grecian to a Roman appareling, the idea of a *metamorphosis*. And this idea, to what is it applied? Upon what object is the idea of spiritual transfiguration made to bear? Simply upon the *noetic* or intellectual faculty—the faculty of shaping and conceiving things under their true relations. The holy herald of Christ, and Christ Himself, the finisher of prophecy, made proclamation alike of the same mysterious summons, as a baptism or rite of initiation, namely, Μετανοεῖτε—Henceforth transfigure your theory of moral truth; the old theory is laid aside as infinitely insufficient; a new and spiritual revelation is established. Metanoeite! Contemplate moral truth as radiating from a new centre; apprehend it under transfigured relations.

"John the Baptist, like other earlier prophets, delivered a message which, probably enough, he did not himself more than dimly understand, and never in its full compass of meaning. Christ occupied another station. Not only was He the original Interpreter, but He was Himself the Author—Founder at once, and Finisher—of the great transfiguration applied to ethics, which He and the Baptist alike announced as forming the code of the new revolutionary era now opening its endless career. The human race was summoned to bring a transfiguring sense and spirit of interpretation (Metanoia) to a transfigured ethics. An altered organ to an altered object. This is by far the grandest miracle recorded in Scripture. No exhibition of blank power—not the arresting of the earth's motion—not the calling back of the dead to life, can approach in grandeur to this miracle which we daily behold; namely, the inconceivable mystery of having written and sculptured upon the tablets of man's heart a new code of moral distinctions, all modifying—many reversing—the old ones. What would have been thought of any prophet, if he should have promised to transfigure the celestial mechanics; if he had said, I will create a new pole-star, a new Zodiac, and

new laws of gravitation ; briefly, I will make a new earth and new heavens? And yet a thousand times more awful it was to undertake the writing of new laws upon the spiritual conscience of man. Metanoeite! (was the cry from the wilderness). Wheel into a new centre your moral system—*geo-centric* has that system been up to this hour—that is, having earth and the earthly for its starting point; henceforth make it *helio-centric*, (that is with the Sun, or the heavenly, for the principle of motion)."*

This brilliant statement we believe to be true as far as it goes ; but the heralding was not all a bare summons. It was accompanied by every credential which the Summoner could show ; not only the credential of signs and wonders, but of teachings, which evidently enclosed far more than was apparent, which held out an ulterior meaning to be disclosed in due time ; teachings which penetrated to the very soul, and moved the heart of the age wherever they were heard. Metanoia was the theme—the *programma*—projected, and everything that was afterward spoken wrought out its meaning upon the mind of the time, sensibly or insensibly preparing and making ready its way. It was the great harbinger word of the Gospel, bearing witness to the "Light." So, while, as De Quincey says, it was a prodigious assumption, the assumption of a power to work the most stupendous of miracles, it, at the same time, assumed the capacity in man to make the miracle possible. Christ would wait for the word to tell. This was His method throughout, even in special instances. For example : "Destroy this temple," said He, at the very outset, to those who questioned His authority to expel the traders, "and in three days I will raise it up!" It was only after Pentecost that the Evangelist was able to add : "He spoke of the temple of His body." But just as that declaration sunk into their minds, and worked unconsciously there ; indeed, worked in the minds of some of

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* De Quincey's works "Autobiographic Sketches," Vol I, p. 434.

In a closing note to the "Supplementary Essay on the Essenes," he recurs to the subject again : "Metanoia—which word I contend cannot properly be translated *Repentance;* for it would have been pure cant to suppose that age or any age, as more under a summons to repentance than any other assignable. I understand by Metanoia a revolution of thought—a great intellectual change—in the accepting a new centre for all moral truth from Christ ; which centre it was that subsequently caused all the offence of Christianity to the Roman people."

them till it reappeared three years after as one of the taunts flung up at Him on the Cross: "Thou that destroyest the Temple, and buildest it in three days, save thyself!" so the summons to a mysterious Metanoia must have kept their whole consciousness thrilled with the sense of a strange experience, and as strange expectation, dumb and unintelligible, perhaps, but preparing the ground for what was to be sown in it.

What could have helped a great scheme of progress better than to put a word of prophecy at the beginning of it? What could have helped the teacher more than a preliminary word which was equivalent to an inspiration in its power to stir every fibre, and create a boundless desire to learn and to know? Such an all-permeating word was like the slow fusion of the metal for the mould and the slow cooling of it while it was assuming a new form. It was proclaiming a change of mind, and creating it at the same moment, by drawing the subject of it into active and intelligent participation.

De Quincey has given the weight of his authority, as a scholar, to the *intellectual* bearing of the word Metanoia, in the extraordinary use to which it is applied in the New Testament. But he might have included in his statement its equal and coincident range in the sphere of the moral and affectional nature. *Nous*, as we have already said, corresponds perfectly to *mind*. It allows our conception of an intellectual consciousness to let itself down into the whole possible profundity of a spiritual consciousness. This is, perhaps, implied in what he says, and it is as well that the stress was laid by him on the intellectual character of the expression, inasmuch as this is the very point that is most in danger of being lost sight of, and is of vast importance in any complete consideration of the subject.

The office of the intellect in the apprehension of Divine truth is not given its due consequence. "The *noetic* faculty, or the faculty of shaping and conceiving things under their true relations," to use De Quincey's expresson, is foremost in all human action—it is *first*. The fact of the dependence of our whole nature upon it is almost too palpable to dwell upon, and yet the instantaneous flash with which outward things sometimes pass through it into the heart often leads us to ignore the office of the medium by which they entered.

Take a common instance of this unconsciousness. The hymn which, as it is sung, suffuses the soul with religious

emotion, has gone, in less than the twinkling of an eye, through a full and varied intellectual process of which the soul has taken no notice. First, the perception of its meaning; next, the perception of its beauty as an expression of the meaning to the degree that sensibility is excited; next, the susceptibility to its musical rendering which intensifies the sensibility; next, the throng of associations which comes, partly from the memory, partly from the imagination, and, like the legendary angel of Bethesda, stirs the waters of feeling welling up beneath—these are purely intellectual. We are hardly aware, unless we watch the mechanism of our nature, how much and how continually the *nous*, in its primary sense, is occupied in conveying inspiration to the heart. Memory is forever pouring its store into this realm; knowledge of every kind is daily streaming in by the portals of the senses, passing through the strangest transmutations as it is touched by the reason, or the fancy, till it reaches the sanctuary, and mounts into something which takes hold of the entire nature. But *then* the first has become the last, and the last first. That only which reaches, engrosses, and moves the *heart*, is that which works into the essence of the life; and that which remains intellectual alone is only on the way to its practical end, an abortive thing if it gets no further.

The intellect may be the Beautiful Gate, even, literally, Solomon's Porch, but the heart is the vital centre, the Sanctuary of the temple. All the outer courts point toward this, the precinct of the spirit. It is only when the thoughts which throng them like the multitude, it is only when the purposes which minister in them like the priests, have actually lit the altar fire and gone behind the veil, that the Divine uses of the temple are manifested and make their return. And yet it is none the less true that without these courts of approach the altar would never burn, the hidden power within would never be evoked. It is the intellect which awakens that inmost interior. It receives the crowd in its magnificent areas, it reports the situation outside, and then the secret heart, brooded upon by the Spirit of God, takes in the situation; the mystic circuit is complete; upon that heartfelt consciousness the character is formed, and upon that character, the life. It is a Divine dependence ordained in the structure of our nature, and the process of it ought to be vividly before our minds if we would understand the operation of the Metanoia.

We have used this apostolic figure of the "temple of

God," not only to give as graphic illustration as possible to a manifold fact of our nature under any circumstances, but also to consecrate the fact to the sacred relation in which we are discussing it, and bring it, besides, into the very connection in which S. Paul used the metaphor.

It is only when the situation is a Divine one that man is found to be the temple of God. So long as he confronts only the spirit of the world, whether it be in the nature of things or in the nature of men, he is like Herod's temple, without the Shekinah. He is only in partial use; his true occupation is gone, or has not come. But when "the Lord visits His temple," then the wisdom of the world finds no longer entrance, but "the wisdom of God in a mystery." In *that* change of situation comes the wondrous change of mind. "Eye hath not seen," exclaims the Apostle, "nor ear heard, neither have entered the heart of man the things which God hath prepared for them that love Him"—not in the next world only, but in this. "Now," he continues, "we have received not the spirit of the world, but the Spirit which is of God, that we might *know* the things that are freely given to us by God." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise." Such was to be the utter dispossession of himself, such the utter evacuation of the wisdom of the world, such the Metanoia, when he came to know "Christ, the power of *God*, and the wisdom of *God*." S. Paul, when charged with a message like this, may well have scorned to come with the "excellency of speech or of wisdom" which then captivated the imagination of men, but no man ever lived who, "in demonstration of the Spirit and power," made a greater appeal to the intellect, more riveted the intelligent attention of the world, and elicited the admiration of the finest intellects the world has known. If ever a man was chosen because of his intellectual power, and if ever a man appealed to the understanding and struck home through every faculty and intuition which the understanding could summon, it was he.

If we have made our meaning clear—and much that we have said has an ulterior reference which will make it clearer—the reader is now prepared to take up the historic moment when the Gospel was inaugurated, and to contemplate the stupendous change of outward situation which then ensued. What an epoch it was! What a

meaning lay in the Metanoia that was then proclaimed! "The noetic faculty,or the faculty of shaping and conceiving things under their true relations," entered now upon its work, and the issue was to be a revolution in the whole human conception of life. Christ substituted His own wisdom for the wisdom of the world, and what we see recorded in the New Testament is, first, the natural process of the Metanoia: this wisdom working through the intelligence upon the heart, the conscience and the life; and next, the thoroughness of the result in forming a new spiritual consciousness in that age.

It was, indeed, the "beginning of miracles": the water was turned into wine. What else could have taken place from His presence at the bridal where Heaven and Earth were made one? The change was now inevitable from the lower into the Higher, from the temporal into the Eternal, from the natural into the Spiritual, from the human into the Divine. Life took a new character and another meaning when He drew near. It was found to be His life. The letter of the Old Testament dissolved into the spirit of the New. The law disappeared, and the righteousness which is by faith, red as the blood of a great Sacrifice, was found instead, filling the vessels of human purification to the brim. The good wine had been kept until now!

Did ever the world see so mighty and so radical a revolution as came upon it then? Judaism gave way to a universal religion. The Mosaic night broke into the dawn of the perfect day. The Fatherhood of God was revealed to all men, and a brotherhood with the Son of God! Now were they the sons of God! partakers of the Divine nature! This world was discovered to be within the boundaries of the other world, and death was merged into a resurrection of the dead! Righteousness and truth were to prevail, for the power of sin had been destroyed! And the efficacy of all this lay in the person of the Christ. It was He who gave all this light. The order of human life reversed itself in Him. All conduct was to flow from a spirit within, not by a law without. Selfishness was turned into self-surrender and self-sacrifice. The affections were to be set upon things above, not on things on the earth. The spirit was everything, the flesh profited nothing. In all human action was to be the consciousness of Eternity; in all intercourse of man with man no less than the magnanimity of God

As we said in the beginning, what strikes us first, as we open our New Testament, is the commanding position in which we find the word Metanoia. It is the great initiatory word of the first three Gospels. However they may vary in the way they begin the story they unite in the way they introduce this. The summons to mankind, first by the Baptist, next by Christ, is to a Metanoia — a change of mind. And when we come to the fourth Gospel, with its interior view of the life of Christ, it is to discover it, also at the very outset, in another form, in an expression which, characteristically of that Gospel, carries us into the very depths of the self-same idea.

Let us combine the four accounts. Now we shall see it in its true perspective ; that is successively in its intellectual, ethical, and spiritual development.

In the very beginning we have the Christ, half-philosophically, half-spiritually depicted as the "Logos," the "Word"; then, as the "Light of men." What greater implication could there be that Christianity was directed through the understanding to the heart? Next, John the Baptist is spoken of as the witness to this Light. He was "to go before the face of the Lord to prepare His ways." The method of his preparation was to produce, first, a powerful, controlling impression upon their intelligence. His personal appearance, his clothing like that of an ancient prophet, his ascetic look, his secluded life, the "voice," out of Isaiah, with which he spoke, the burden of his first announcement—all were in keeping, and were calculated to rouse the whole nation. The past came vividly back to their memory ; the future was as vividly, though mysteriously and portentously, brought to their imagination. He came "proclaiming a baptism of Metanoia, for the remission of sins." His vocal summons was that of a herald. "Metanoeite! Take a new mind upon you, for the kingdom of Heaven is at hand!" And, as if his voice were not enough, he spoke also by this symbol whose meaning was universally known to be a change from an old condition into a new, even such a change, as they esteemed it, as that from dark Paganism to glorious Judaism. It now meant a change from dark Judaism to some far exceeding glory. It meant a change that would really, not typically, bring with it a remission of sins. He thus expressively coupled this sign of a change of condition with his summons to a change of mind. It was no other than "a baptism of Metanoia."

His summons of the Pharisees and Sadducees to a change of mind was as revolutionary and as radical as it well could be. In this he struck right at their views. "Think not to say within yourselves, 'We have Abraham to our Father,' for I say unto you that God is able of these stones to raise up children unto Abraham." Even now the axe is lying at the root of the trees. There must be fruit worthy of the Metanoia της μετανοίας.

The effect of these utterances upon the people was as distinctly intellectual as it was emotional. Their whole intelligence was roused to such a degree that they not only went down into the baptism and sought practical counsel for their future lives, but they were thrown into a state of "expectation." They were excited to inquiry. "All men mused in their hearts of John, whether *he* were the Christ or not." Priests and Levites came down from Jerusalem to ask him, "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?"

Up to this point he had not announced the Christ, but he *had* awakened every thought and association which could suggest Him. He would seem to have gathered this intense concentration of attention upon himself in order to acquire additional power in portraying the greater grandeur of Him who was coming. He made himself the dark backgroud of the picture he now drew. He was but a voice. "One mightier than I cometh." He himself was not worthy to stoop down and unlace His sandals. "I, indeed, baptize you with water, but He shall baptize you with the Holy Spirit and with fire." He is the real Baptizer; the Metanoia that is to come by Him is to come by the Spirit of God, and by something more purifying than water. With Him *that* Baptism and the Metanoia are one. What I am, what I teach, what I summon you to, what I baptize with are but foreshadows of Him."

Powerful as was this picture, John drew still another. It was based upon a familiar scene in their everyday life. This Coming One was the Great Harvester, whose winnowing fork should stir humanity to its depths, as so much grain on the threshing floor, and throw it against the currents of the Spirit. The wheat would fall at His feet and go into His garner, but the stubble should fly beyond Him to become only fuel for the fire.

He painted these two strong pictures upon their imaginations, pictures whose parabolic force would sink profoundly into their minds. Vague conceptions were they as

yet—as vague as the idea of a Metanoia itself must have been—but there was a far-reaching significance in them which, as now united with the call to a change of mind, time would reveal and the reality would confirm. The seed of much thinking was sown, and a kind of thinking that was sure to work its way into the life.

It was not until after all this—not, indeed, until Jesus had come and been baptized—that John made known the fact that his own baptism had had a still deeper purpose than had yet been suspected. Not only was it a sign of the Metanoia in view of the impending change, not only did it convey a typical intimation of Him who should bring about this change, but it had all along been the designed occasion when the Christ Himself, in bodily presence, should be made known! John had been utterly in the dark as to who He was. He was in even a greater state of expectation than the people. All he knew was that "He that sent him to baptize with water, the same had said to him, Upon whomsoever thou shall see the Spirit descending and remaining upon Him, the same is He who baptizeth with the Holy Spirit." "I knew Him not," he said afterward, "but in order that (ἵνα) He should be made manifest unto Israel, for this cause came I (διὰ τοῦτο ἦλθον ἐγὼ) baptizing with water."*

This remarkable statement cannot be too strongly reiterated in view of the significance we may attach to it. The symbol, Baptism, was put into John's hands not only, as we say, to express the impending Metanoia, the change of mind to which the people were summoned, but also to be the means by which the Christ, the consummate agent of it all, should be made known to John himself and to the people. Everything was in suspense until this supreme moment of perception and knowledge came. The Metanoia was not at the full until *He* was "made manifest." The fact further defines the word. John's mind was waiting to be informed. The mind of Israel was waiting to be informed. Both were yet in the *Pro-noia*. They were in the line of that information, but the knowledge had not come. They stood on the verge of the Metanoia. When it should dawn, it would affect every mind according to its previous condition. The change would be either an evolution or a revolution. But, in either case, it would be a change of mind, an advance into a new stage of conscious-

*See the New Version *in loc.*

ness, a confirmation of what had already been dimly discerned, or a contradiction of what had hitherto been wrongly imagined. The one was John's position, ready for any development. The other, in different degrees and forms, was the position of the people.

Let it still be borne in mind that this was known as "a baptism of the Metanoia." Now Jesus Himself was to enter the rite. If it were "the baptism of repentance," as it is rendered, why was He there? What had it to do with Him, or He with it? This has been the puzzle of theologians, who labor under the prepossession of the old rendering. But that He should participate in and be the central glory of a baptism of the Change of Mind, in the large sense in which we understand that expression, would be sublimely consistent with His character as the Christ; and it would, moreover, give us an inner glimpse of His life, which would ally it still more with our own. We have reason to think that Jesus himself was in the background with the others, personally known to John, yet spiritually unknown to him, personally known to many, yet spiritually undiscerned by them, personally known to Himself in the deepest consciousness of what He might be, perceiving in Himself all the marks of the Christ, yet with that consciousness awaiting the seal of the Divine confirmation. Israel, John, Jesus, were all, in these different degrees, in the *Pronoïa*—the mind before it had crossed into perfect intelligence. The Baptism of the Metanoia was therefore to be the manifestation of Christ *to Himself* as well as to them. The event declares this to be the very fact. "When all the people had been baptized," then He also entered by the self-same ceremonial gate into the new order of things: the kingdom of Heaven which was at hand. What happened? As he came up out of the water the heavens were rent asunder, "and lo! a voice from Heaven, saying, 'Thou art—this is—My Beloved Son, in whom I am well pleased!'" "And I saw," said John, "and bare record that this is the Son of God!"*

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* "By this anointing of the Spirit,'" says Olshausen, "the gradual development of the *human* consciousness in Jesus attained its height * * * The Baptism, accordingly, was the sublime season when the character of the Χριστός, which was dormant in the gradually developing child and youth, now came forth and expanded itself. Compare the remarkable words in Justin, Dial. Tryph. Cum. Jud., p. 226: 'Though the Messiah has been born and lives, he is unknown, and does not even know himself, nor has any power, until Elias shall come and anoint him and make him known to all.'"—Olshausen's Com., N. T., vol. I., p. 271.

What a Metanoia was there, to both Jesus and John! The Pronoia was over with both! The boundary had been crossed; the veil had been lifted. The whole great advance had been made in a moment of time. Jesus, filled with the immensity of a now confirmed consciousness, "filled with the Spirit," went into the wilderness to breast the trial which should come to Him as the announced Son of God. John, emerged from the wilderness, into the full light of the same Metanoia, into the blaze of the very consummation amid which he was to wane out of sight, to await the return of Jesus, and to say, "Behold the Lamb of God! This is He of whom I spake!"

And what a Metanoia had come also upon the disciples of John and upon Israel! With Jesus and with John the Change of Mind, as we say, was in the form of development, an evolution from one state of consciousness into another. But upon Israel it had come like a change from darkness to light, from ignorance to knowledge, a revolution of consciousness, an inversion, as time went on, of all that they had ever thought, or believed, or felt.*

But let us return to the great final scene at the Baptism, which shed its splendor over the rite. The virtue never left it which entered it then. Henceforth it was consecrated into a sacrament, forever allied with a change of mind and of life. Baptism, as it once defined the Metanoia, was always to define it. For go now from the first three Gospels into the fourth. What do we find there,—also in the outset of the record? We hear our Lord discoursing of a New Birth—a birth from above, a birth by the Spirit, and this as accompanying a birth by water! Even as it had been with the Master so was it to be with the disciple. The full revelation of a sonship in God, was to break upon *him*, also, after he had ascended through the outward rite! Then the Spirit would meet the mind openly, and renew it day by day. It also was to change as it learned, as it was tempted, and as it suffered. Where is the harmony of the gospels, where is the harmony of the Gospel itself, unless the "Baptism of Metanoia" proclaimed by John the Baptist to the people, was the same as the "Born of water

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*Was there no meaning in the event, when after three years of this transfiguring experience, suddenly "the fashion of his countenance was altered, and His face did shine as the sun," to a group of His disciples on the mount, and the divine words, uttered at His baptism, were uttered again? Was there no meaning in it when the whole truth and reality of that vision of *change* burst upon all of them in His resurrection from the dead?

and of the Spirit" announced by Jesus to Nicodemus? So here, in the profoundest of the Gospels, we have the profoundest exposition of the word.

We are now fairly brought to the moment when Jesus began to proclaim and to say, "The time is fulfilled and the Kingdom of God is at hand, Metanoeite! Take upon you a New Mind, and believe the Glad Tidings!"

What a new and concentrated light falls upon the life of Christ if we look upon it as the process or action of creating the Metanoia! With this single idea in view His whole method comes definitely before us. It was all comprised in the terms of the above announcement: "The Divine epoch of the world has come! God is now to reign on earth! Heaven is all about you! Sin, sorrow, death, are no more! Peace, joy, everlasting life are yours! The night is far spent: the Day is at hand. Awake! Awake! All is changed! Change *ye!* Believe not the world: believe *Me!* I bring you good tidings of great joy!"

Supernatural as this revelation was, it was, like Him who brought it, subject to the order of nature in human nature, when delivered to mankind. That order, as we have said, is this: all inward change proceeds from outward change. A change of outward situation induces a change of mental consciousness; a change of mental consciousness induces a change of moral disposition; a change of moral disposition induces a change of outward life. Give a man a new consciousness and he will develope a new nature. Upon this natural order of the Metanoia did Christ proceed. He first revealed a change of circumstance: He filled the soul with knowledge altogether new. He communicated to it ideas and inspired it with principles which brought about it the horizon of another world. Then, step by step, came the dispossession of the old nature till it had reached the vital centre, the seat of the conscience and the will, and then, step by step, the moral transformation began. It was "the expulsive power of a new affection." The "world" was cast out like a deaf and blind spirit, and the once Divine heart was left cleansed and free. And this was done, as we say, by occupying, first, the intellectual nature of man, by engaging the whole power of his understanding *with the truth.* But the nature of that truth was such that it struck through to the heart. Like the hymn we hear, the intellectual process, however full, was unnoticed in the greater fulness of the spiritual impression pro-

duced. It came from Him on fire with the vividness of His own consciousness, and its illumination, as well as its inspiration, was thrown through these out-looking windows into the inmost chambers of the spirit. But these intellectual windows were the first to blaze under the light that poured into them. His opening summons to the Metanoia was addressed to the intelligence, and, without an awakened intelligence, it could not have moved the people as it did. All His subsequent preaching then became an education, an education by gradual revelation. He was known as the "Teacher." He called His followers His "disciples." "Every one," He said, "that hath learned of my Father cometh unto Me." "Hearken to Me every one of you and understand!" "Perceive ye not and understand?" "All things that I have heard of my Father, I have made known unto you." His constant formula was: "He that hath ears to hear, let him hear!" which applied as much to the interest felt by the intelligence as to the disposition which lay in the will.

His mode of teaching involved almost every form of arresting attention and producing an impression. He portrayed the kingdom of Heaven in parables of the most diverse description; some so plain as to clear up a whole situation; some so obscure as to hold in reserve a lesson, of which time would develop the meaning; some with intimations so vast, so stupendous that the heaven and the earth seemed passing away. He spoke, sometimes, in startling enigmas which roused thought, conjecture, speculation, inquiry; sometimes in language as startling for its hyperbole, in order to vivify to the utmost an essential truth; sometimes, again, in precepts so plain that the very children could understand them. Sometimes He spoke in statements which, like those to the woman of Samaria, widened as into infinitude the local horizon about Mount Gerizim or Jerusalem; which like those in the Sermon on the Mount, revealed the Divine profundities under the law and under all human life. He employed reasoning and argument. He appealed to the imagination, He struck indelible pictures upon the memory. He was ever speaking of the "Truth." Even at the last, He declared to Pilate that "to this end was He born, and for this cause came He into the world, that he should bear witness unto the Truth." His whole endeavor seemed to be to develope the capacity for Belief, and, when it was developed, it took the mental-ethical-spiritual name of

"Faith,"—another Greek word elevated into a transcendental meaning. He used every credential which He brought with Him to fasten His personality upon the age, and to make Himself a vivid and memorable as well as a lovable presence forever. Every sign and wonder was worked as much to prove His origin and authority as to express His loving kindness and tender mercy. He was the sower who went out to sow. He left in that soil principles working, ideas germinating, thoughts springing, as well as feelings moved and affections stirred, the issues of which that soil very imperfectely comprehended until the ripening moment had come. He threw a mystical shadow over life which was to deepen into an eclipse of all that was earthly. He set forward its boundaries into the other world, and brought in the spirit of the heavenly life, the spirit of eternity amid things temporal. He revealed the existence of the absolute Right, the near presence of the love and of the will of God.

With His disciples it was a constant, a growing Metanoia. At first, they were full of joy, of anticipation, of triumph. They were not to fast: the bridegroom was with them. The sombre word "repentance" were sadly inadequate to express all that He had created. Doubtless, here and there, some, like Peter, astonished by this exhibition of power, fell down at His knees, saying: "Depart from me, for I am a sinful man, O Lord!"; or some, like Zacchæus, also powerfully impressed, offered the fullest reparation for an evil life; or some, like the woman that was a sinner, loved much because they had been forgiven much. Such results were the inevitable, as they were the designed consequence of His personal influence, and, sooner or later, they were to come upon all. But the influence *began* in the intellect awakened, the intellect overwhelmed with a new perception, with a new conviction, with a belief in His authority, and a belief in what He revealed.

And, as if to indicate to His disciples that the Metanoia was even then by no means complete, He told them at the close that "He had yet many things to say unto them, but that they could not bear them now. Howbeit when He, the Spirit of Truth, should come, He would guide them into all Truth." "He should bring all things to their *remembrance*, whatsoever He Himself had said unto them."

And, indeed, the Metanoia had not fully come. So little had they comprehended, so much in them still lay latent,

that his death was a catastrophe which ended all their hope. Their Metanoia entered upon a new stage when He rose from the dead. Their "sorrow was turned into joy," as He had predicted. But, even then, the consummate hour had not come; and, even then, they could not have fully taken in His last injunction "that Metanoia and remission of sins should be preached in His Name," that they should "go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

The Metanoia was not complete until the hour when the prophecy of John the Baptist was literally fulfilled, until the Christ Himself, was, so to speak, complete: until He came again "Baptizing them with the Holy Spirit and with fire"; until, as the Great Harvester, He thrust His winnowing fork into the harvest He had planted, and cast it against the wind of that Spirit to thoroughly purge His floor.

Then, in the outburst of that mighty wind, came the Metanoia complete, upon the disciples, upon the age. The whole original impression of Him revived, and a deeper than that impression was inspired. The world went into shadow. The Kingdom of Heaven was on Earth. They had "the Mind of Christ."

But what was its first manifestation? A public phenomenon on the Day of Pentecost. There was a vocal outburst of Divine ecstasy. Whether they spoke in languages, or in mystical utterances, it was the release of their pent-up souls when the full realization came upon them. The multitude cried in wonder, as they saw and heard, "What meaneth this?" or in mockery, "These men are full of new wine!" Their amazement and scepticism were equally met by an illuminating speech from Peter: a statement of facts, an argument from prophecy, irresistably concentrated upon the event which had shaken Jerusalem fifty days before; a speech which leaped from the supreme Metanoia of the moment and carried all its impalpable power into the minds before him. The same light then broke upon them. "Men! brethren!" they exclaimed, "What shall we do?" the very words of the multitudes to John the Baptist when all this was foreshadowed; and then they heard again the burden of the Baptist and of the Christ: "Μετανοήσατε! Take a New Mind! and be baptized every one of you in the name of Jesus Christ!". The same thing occurred when, shortly afterward, a miracle was performed.

There was another convincing statement with the same exhortation. Observe the antithesis. "I wot that through ignorance, (ἀγνοιαν,) ye did it. . . . Μετανοήσατε! Take a New Mind, therefore, and be converted, that your sins may be blotted out, so that, (ὅπως,) times of refreshing may come from the presence of the Lord." How little the "Repent" of our version takes in the compass of the counsel! They had "repented" already, in the usual sense, they were deeply penitent, they were "pricked to the heart." But Peter made them understand that compunction or any other like feeling was not all. Their minds must seize the new situation, so that God might send Him who was before proclaimed to them, Jesus Christ. (Gr.) They were to turn from ignorance to knowledge.

And now, one other stage, which will carry us even deeper into the Scriptural aspect of this subject.

If ever there was an instance of Metanoia under all the conditions which could exhibit the fullest import of the word, it was that of the conversion of S. Paul. It would almost seem as if the change of mind in a man of such personal greatness, moral strength, and conspicuous record, had been brought about in the sudden, public way it was in order to put into a concentrated form, and reveal on the grandest scale, a process and a fact which in ordinary cases could not be so visibly represented. We have here in colossal proportions, and, potentially, in a moment of time the Metanoia of which all Christian experience is made. That such a thing could and did take place in the case of a man of this intelligence has been cited as one of the strongest evidences of the Christian Religion. What he was before the change we know. First of all, one of the most richly endowed intellects and one of the most powerful natures ever known among men. Following upon that, intensified by his proud Judaism, by his narrow Pharisaism, by his profound knowledge of Jewish law and traditions, by his devotion to the religion of his fathers, he turned out a zealot in the cause of Judaism, so dark, bigoted, and bloody, as to make him a leader in the persecution of the new faith. He had proven impenetrable to the story and teaching of Jesus, to the accounts of His miracles, even to the signs and wonders wrought in His name by the Apostles. But in the very hour when his mind was most turbulent, vengeful, and determined, Jesus meets him in the way. As soon as the conviction of his error had

broken upon his mind, as visibly as the great light which had blinded his eyes, his first inquiry was, like all previous disciples, "What must I do?" "I have appeared unto thee for this purpose," answered Jesus, "to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people, and from the Gentiles, unto whom now I send thee, to *open their eyes, and to turn them from darkness to light.*" "Whereupon," as he says, "I was not disobedient to the heavenly vision" but showed unto them "that they should take upon them a new mind, (*μετανοεῖν,*) and turn to God, and do works worthy of the Metanoia," (*ἀξια τῆς μετανοίας.*)

When the scales had fallen from his eyes, his mind beheld no other vision than of Christ. He that had then met him was thenceforth ever before him. The narrow, prejudiced, sectarian Pharisee was changed into an Apostle of Christianity, so magnificent, so enlightened, so liberal in his conception of it that none of his new brethren could keep pace with him, as even all present ecclesiasticism is in danger of falling behind him.

All the marks of the Metanoia are here. It was the mind changed through circumstance: for when he beheld the supernatural presence of the Lord, the whole vision of his error burst upon him. It was the mind changed in understanding: for he spent three years of solitude in Arabia, receiving the fullest indoctrination from Christ. It was the mind changed by evolution: for, with the root of the matter in him, he now grasped entirely the transcendent change of situation, and came forth able, above all others, to reconcile the old economy with the new, to proclaim the advanced principles of the Gospel with a profundity of spiritual discernment which no one should ever exceed, and to be the most powerful advocate Christianity should ever know. It was the mind changed in disposition: for, from the fierce, proud, intolerant, self-sufficient son of the law, he became the patient, humble, compassionate, affectionate servant of Christ, "all things to all men." It was the mind changed by development: for the same capacity for faith, for zeal, for force and energy, for religious devotion, was now carried over and enlarged in the interest of a cause as new and as vast as the whole just revealed purpose of God in man. It was the mind changed by revolution: for it was a revolt from Judaism in its narrow Rabbinical form, a total break with the artificial, superstitious, selfish system

under which he had been born and bred, and a leap into the large spiritual consciousness of Christ Himself. It was the mind changed before repentance set in, which repentance accompanied, which repentance intensified, which repentance filled with a due apprehension of the Cross, but of the extent of whose growth in its change, of the extent of whose apprehension of his Lord, the word "repentance" in its fullest theological acceptation, could never follow, compass, or describe. Nothing less than the word Metanoia can compass or describe it. For what was its most conspicuous, foremost feature? A profoundly illuminated intelligence followed by a nature as profoundly penetrated. The "spiritual man" was there; the "natural man" was there no longer.

In the light of this word even the most unspiritual mind cannot fail in some degree of sympathy with S. Paul's enthusiasm in his work, or to understand the ecstasy with which he regarded the person of his Lord, or to know what he meant when he said that his "conversation," his daily life, was lived in heaven. The spiritual, so far as this, takes the look of the natural.

When we open his Epistles, and read them from this point of view, with this word as their key, they all,—no matter what their occasion or what themes they passingly treat—take the character of the summons to the Metanoia. Back to this, in some form, they always come. He rings, as we said, endless changes upon the word. It appears in innumerable forms of expression. It would be one prolonged and many-sided illustration of the idea, if we were to quote from him as profusely as we would like. But our space will only permit a selection of a few passages where the most direct reference is made, and where the "noetic faculty" is also implied.

He said to the Romans: "Be not conformed to this world, but be ye transformed, (*μεταμορφοῦσθε* transfigured) by the renewing of your mind (*νοὸς.*)" He said to the Corinthians: "We have the mind (*νοὸς*) of Christ. . . . We all . . are changed into the same image from glory to glory, even as by the Spirit of the Lord. . . . If any man be in Christ, he is a new creature, old things are passed away, behold all things are become new." He said to the Ephesians, "That God . . may give unto you the spirit of wisdom (*σοφίας*) and revelation in the knowledge (*ἐπιγνώσει*) of Him (Christ), the eyes of your understanding (*διανοίας*) being enlightened; that ye may know

etc." . . . "Henceforth walk not as other Gentiles walk in the vanity of their mind, (*νοός*) having the understanding (*τῇ διανοίᾳ*) darkened, being alienated from the life of God through the ignorance (*ἀγνοιᾶν*) that is in them. . . But ye have not so learned Christ, if so be that ye have heard Him, and been taught by Him, as the truth is in Jesus, that ye put off concerning the former conversation, the old man . . and be renewed in the spirit of your mind (*νοὸς*); and that ye put on the new man." He said to the Colossians: "Seeing that ye have put off the old man with his deeds, and have put on the new man which is renewed in knowledge, after the image of Him that created Him." He said to Timothy: "The servant of the Lord . . must be apt to teach, patient, in meekness instructing those who oppose themselves, if God peradventure will give them Metanoia unto the acknowledging (*εἰς ἐπίγνωσιν*) of the truth."

But we must now pass on to an occasion in which he used the word itself, and by force of circumstances, less in a spiritual than in an intellectual and popular sense.

When he confronted the Stoics and Epicureans in the Areopagus, roused to indignation by the evidences of image worship around him, and to quick perception of the opportunity offered him by an Altar to the Unknown God —to him so near in association with the Unnamed God of his own people. but to them, only, at the most, a philosophical dream—when, in coming before such an audience, he had to burn his Hebrew ships, for he could beat no retreat upon the traditions of his own religion, quote no Scriptures but those of their own poets, and reason with them only upon their own premises; when, if he spoke at all, he must speak to the intellect, and to an intellect which would care very little for an appeal to the heart and not even understand an allusion to "sin;" when all his tact and ingenuity were exerted to get uninterrupted to the "new thing" they desired to hear and he wished to announce; when he had stated the nature of the one living and true God in a way to command their respect, and in a way to enlarge their conception of Him who should remain no longer "Unknown," if he could reveal Him to their understanding—what did he say? "The times of ignorance God overlooked; but now he commandeth men that they shall all everywhere change their mind." "*μετανοεῖν.*" *

*See Revised Version *in loc.*

Without question, S. Paul spoke as near as he could to the sense of classic Greek under such Attic circumstances, and we are not justified in here interpreting the word in any other way. He could not have expected them to put the full construction upon it which lay in his own mind, and with which it must have vaguely rung in their ears as it came forth with the tone of his own intense consciousness. All that they could have understood was an appeal "to change their views," to come to a conception of the Divine nature more worthy of those who were "the offspring of God," to accept this great knowledge, which he now communicated, in place of the "ignorance" which their altar confessed. The very most that their usage could admit into the word he had employed was an ethical import, sometimes, though rarely attached to it, but it must have been in this instance very dimly discerned, if at all. If there was anything like "regret" to be felt, it was, most probably, only displeasure with themselves that they should have been so mistaken. Certainly nothing so strong as penitence could have been dreamed of by S. Paul. He was intent upon something beyond, to which the intellectual impression or emotion he had created would be a stepping-stone, namely, "Christ." For this, and up to this, he would "change their mind." How utterly inconceivable, at any rate, is a call to "repentance," as it is translated in our version, both the Old and the New, in the connection of such an attempt to commend the religion he preached to the confidence and respect of these speculative men!

We must leave to the reader the further examination of passages in the New Testament where Metanoia in some form appears, and is still rendered "repentance" in the New Version. Here they all are in a foot note, and he can judge for himself whether, in every case, (and in some cases most expressly) a more distinct reference to the *changed mind* in the profound sense we have given it, would not be an improvement upon the more emotional and less fruitful idea suggested by the word "repentance." It will be found used in many of these instances, not in a general but special application, when its great meaning is curdled, as it were, into the expression of a single feeling in relation to sin; when thought, perception, knowledge, conscience, penitence, and the will are combined into such a strong revolt of the entire man from an evil course, as to change the character of his life. Any rendering which

keeps any of these powerful and necessary elements out of sight is more than an unfortuate one. *

In all that we have now said we have shown ourselves anxious that, in the translated New Testament, the Summons in the original proclamation of the Gospel should be made to appear as profound and significant as it really was, and thus be made to unite itself with the intellectual and spiritual life of the nineteenth century as keenly as it did with the first. We would have it a fresh, living, all-comprehensive. all-powerful Summons now.

We desire this, first, in order that the unity of the New Testament may be seen to lie in it from the beginning as in a germ, and to branch and flower from it in every part as from a stem. We desire this, next, for the more important and vital reasou, that the ethical and practical character of the religion of Christ may be revealed in its real supremacy to the emotional theory which has so long disproportionately prevailed. But, above all, we desire it—above all, from its including these and comprehending more—because it implies the use of the entire nature of man, intellectual, moral, affectional, spiritual, his human part and his Divine part, in the act of apprehending and appropriating the truth of God. The whole *Nous* is appealed to, the whole mind is engaged in seeing Him who is invisible, and in doing His will. For it is now the unhappy fact that the Christian religion is so specifically applied to one portion of this mind and to one state of it, that if the requisition were strictly insisted upon as a standard and test, many persons of the purest character and highest principle would be denied the name of Christian, though palpably actuated by the faith and spirit of Christ. The penitential condition is not all—however much it may be. The recognition of Christ may spring from a wider surface, and even a deeper principle than that one agonized nerve in the retina of the soul.

"Metanoeite!" It is a generous word, looking outwardly from the life that now is to that which is to come.

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* *Μετανοέω* occurs: Matt. iii: 1; iv: 17; xi: 20, 21; xii: 41. Luke, i: 15; vi: 12. Luke x: 13; xi: 32; xiii: 3, 5; xv: 7, 10; xvi: 30; xvii: 3, 4. Acts ii: 38; iii: 19; viii: 22; xvii: 30; xxvi: 20. 2 Cor. xii: 21. Rev. ii: 5 (twice); xvi: 21 (twice), 22; iii: 3, 19; ix: 20, 21; xvi: 9, 11.

Μετάνοια occurs: Matt. iii: 8. Luke iii: 8. Matt. iii: 11; ix: 13. Luke ii: 17. Luke v: 32. Luke i: 4. Luke iii: 3. Acts xiii: 24. Acts xix: 4. Luke xv: 7. xxiv: 47. Acts v: 31; xi: 18; xx; 21; xxvi: 20. Rom. ii; 4. 2 Cor. vii; 9, 10. 2 Tim. ii; 25. Heb. vi; 1, 6; xii; 17. 2 Pet. iii; 9.

Let us have its equivalent in Gospel and Epistle wherever it appears. Let it speak to *this* age at least, in full not muffled articulation—to this age with its wide speculation upon the mystery of being, with its agnostic revolt from the religion that is preached, with its critical study of the historic Christ, and yet latent disposition to believe in Him.

"Metanoeite!" It is time that the Herald uttered it again as He uttered it once. It bears to us the all-necessary message of contradiction, and the all-necessary announcement of a revolution. It brings with it the true and everlasting tidings—always *news* to blind and mortal men—that the apparent conditions of this life are the illusion of flesh and sense, and that the real conditions of life are the very reverse of what we are prone to think and believe. The eternal and the spiritual are all, the temporal and the material are but the shadows of that substance.

It were a bold word from any but a Divine mouth—we should say—and yet the human tongue has been uttering it, virtually, all along in another sphere. What has been the proclamation of Science in its own material world, but "Metanoeite! change your mind from the near testimony of Sense to the distant witness of Discovery." Sense says: The sun rises in the east and revolves about the earth; the earth is the centre of the celestial sphere. But Science —Knowledge—proclaims a contradiction, and, with it, a revolution: It is the earth that goes round the sun, the sun is but one of that starry host, the blue firmament melts into illimitable space; it is an illuminated universe which lies out there, in which this apparently ponderous globe floats like an atom in a sunbeam. So Science, an echo of the Divine voice, has enlarged, reversed the whole consciousness of man. Her Metanoia has been proclaimed, not only here, but everywhere in her material field. Whithersoever she has gone, nature has inverted its apparent order, its phenomena have widened out into once occult principles, and the first human impression of them has had to be revoked.

It is an image, a parallel, of the Christian faith. The whole universe of the Spiritual is likewise being revealed to the knowledge of mankind. Time is declared to be of Eternal moment, and death the fullness of life. We may discern the character of that other sphere by its inverse relation, point for point, to this.

Given, then, we say, the intellectual realization of this

to men, their moral consciousness will rise to it, their nature will enlarge with it, their hearts and their lives will deepen to the measure of it. They will revolt more and more, not from God, but from sin and from the world. This is *conversion*, this is the new birth from above.

We can now imagine how, under such a conception, the pulpit would awake to the grandeur of its work, how the Church would awake to the grandeur of her cause. The themes of the one, the methods of the other would move with splendor and with power to one definite and mighty end : the Summoning of mankind to the Metanoia, this new mind, and the announcement of *everything* on the Divine side of life, which would inspire and create it. For we are just on the verge of a great epoch. All this intellectual activity in the material world is surely working toward a moment of reaction when the same intensity of movement will turn the other way, and the universal demand will be for a knowledge of the spiritual. The voice of Science, crying in its wilderness, will be found to have been preparing the way to this. It will turn out to be the "expectation" of this age. Out of its dust and ashes shall mount again the cry : "Metanoeite! for the kingdom of Heaven is at hand!" Let us see to it that neither the Bible, the Church, nor the pulpit, gives *then* an uncertain sound.

But our space is exhausted : yet one word more to carry our theme to its most practical and highest point. We have said all when we say that Metanoia and Revelation are correlative terms, one always implying the other. As large, therefore, as we understand the Revelation to be, we must understand the Metanoia to be. They are reciprocal, as they develope, in character and degree. In their meeting and blending within us, then, we become partakers of the Divine nature and are saved. What begins with being a "change of mind towards God" deepens and broadens, as our nature turns all its disk that way, into that supreme reflection of God in the soul, "*faith* in our Lord Jesus Christ." Faith is the Metanoia touched to the quick. Faith is the Metanoia when it has reached the vital fibres of our being : "the substance of things hoped for, the evidence of things not seen" : "God who commanded the light to shine out of darkness, shining into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." So it is the Metanoia which is bearing us Heavenward in Him. "We are changed

into the same image from glory to glory": "We were sometime darkness, but now are we light in the Lord." "We press toward the mark for the prize of the High Calling of God in Christ Jesus." More and more is the earthly nature dissolving away and releasing the heavenly one; deeper and deeper is the transfiguration working within; and it will not cease even when we have passed the gates of death, and

> "Heaven opens on our eyes; our ears
> With sounds seraphic ring!"

What will be the inburst of another world upon the soul but the Change of Changes, the supreme Metanoia of the Eternal life!

TREADWELL WALDEN.

EXTRACTS FROM LETTERS.

From the Rev. Dr. Roberts, *Prof. of Humanity in the University of St. Andrews (Scotland), Author of the "Companion to the Revised New Testament."*

"I have read with much interest your thoughtful and valuable paper on Metanoia, and I thank you for sending it to me. The expression 'repentance, though plainly inadequate as a translation of it, has so rooted itself in our language that it seems almost impossible to get rid of it. However, we have manifestly entered on an epoch of revision, and I trust you will bring your suggestions under the notice of anybody that may be appointed, in order, if possible, to provide an English Version of the New Testament which may meet with general acceptance. . . .

From the same.

"I hope some effectual means will be found for bringing your original and striking exposition of *Metanoia* under the notice of scholars in this country. I shall see that it is submitted to those of my colleagues who are likely to take an interest in the subject. With best regards,

"Yours sincerely, ALEXANDER ROBERTS."

From the Rev. Philip Schaff, D.D.

"Many thanks to you for a copy of your able, excellent and truthful article on the meaning of Metanoia, which has my cordial approval. Conservatism prevented a change, and the difficulty of substituting a precise equivalent in one word.

"PHILIP SCHAFF."

From the Rev. Dr. Angus.

"The subject has important bearings on scientific theology, and even more on practical life.

"*College, Regent's Park.* W. ANGUS."

From the Rev. Dr. Howard Crosby.

"I think you are quite right. I have always taught that the Metanoia of the Gospel was not a *sorrow* for sin, but an *abandonment* of sin. Its classical meaning is 'a change of view and plan,' as in that intensely interesting part of Thucydides where the Athenians order the destruction of the Mytileneans, and then on the next day *repent.* There is not a particle of mourning over sin in that. Of course, where one repents (μετανοεῖ) from sin there will be a godly sorrow, but *this is not in the word.*

"The Metanoia of the Jews was, as you say, a change of view (and plan) from the *pronoian* condition. Those at Pentecost thus repented, although, doubtless, the majority of them were truly godly men before.

"HOWARD CROSBY."

From the Rev. Dr. Warren, *President of Boston University.*

"I thank you for your able article. It is a fresh contribution to the broader form of exegesis, and cannot fail to find a warm welcome among the thoughtful and devout. W. F. WARREN."

From the Rev. Dr. Plumptre.

"Pray accept my best thanks for your very suggestive paper. I quite agree with you as to the inadequacy of the accepted rendering of Metanoia, but do not see my way to a better one as yet. 'Resipiscence' was an attempt, but it proved abortive. 'Change of mind,' or 'principles' or 'heart' is cumbrous, and leaves the nature of the change undefined.

"*Bickley Vicarage, Kent.* E. H. PLUMPTRE."

From the Rev. Phillips Brooks, D.D.

"I have just read your 'Metanoia' through from beginning to end, and I want to tell you how much I enjoyed it, and how much I thank you for sending it to me. It is full of inspiration. It makes one think of Christian faith as positive and constructive, and not merely destructive and remedial. It makes the work of Christ seem worthy of Christ. I thank you truly, both for writing it and for giving it to me.

"Your sincere friend,

"*Boston, Mass.* PHILLIPS BROOKS."

From the Rev. Dr. Mulford, *Author of "The Republic of God," etc.*

"I beg to acknowledge your essay, which I have read with interest. It has very great value. It gives the view of this term which I have long held.

"This is the one term which connects most clearly the errand of St. John the Baptist with the message of the Gospel.

"It has more direct and full significance than those to which I note a reference in Hausrath's Times of Jesus, tr. II, 120, as I read.

"The grammarians have always underrated De Quincey.

"*Cambridge, Mass.* ELISHA MULFORD."

From the Rev. Benjamin Franklin, D.D., *Author of "The Creed and Modern Thought."*

"May I venture to express the great pleasure and sense of mental benefit with which I have read your article in the July number of the *American Church Review.*

"You have undoubtedly made an intrinsic contribution to the theology of the age, and given an illustration of what many have thought and some have said, viz., that 'Catholic Theology' is as much alive in this age, and as well adapted to current thought, as it ever has been. The article, while learned and able, of course, is abreast of the age, and takes that humanly sympathetic, yet distinctively Christian stand, which primitive Christianity occupied.

"As a work emanating from the theological school to which you are popularly assigned, it of course looks at the truth from its own point of view. It does so admirably, however, and will, I hope, so permeate the mind of preachers, that the Gospel, on its human side, may be better preached, and men induced to recognize and develop, in mind and heart, their original God-likeness.

"It gives me pleasure to express, in this way, my personal obligation.

"*Shrewsbury, N. J.* B. FRANKLIN."

From the Rev. Dr. Garrison, *Rector of St. Paul's Church, Camden, N. J.*
(*This letter contains a valuable contribution to the Subject.*)

"I hope the old saw, 'better late than never,' will hold good in my acknowledgment, at this late day, of the interest and value of your article on 'Metanoia.' I have had my pen in hand many times to do it, but there was so much I wished to say about it that each time I waited for a 'more convenient season,' until now, in utter despair of finding leisure for this, I cannot refrain longer to tell you how profoundly important I feel the points you make to be. I have been so deeply impressed with them for twenty years that I scarcely or never use the word 'Repent' in any of its Bible references without pausing to reiterate the true meaning of the mental and spiritual process implied in the Metanoian. And I am sure that many of our most diastrous failures in commending Christianity to unbelieving minds, especially minds of a manly character, have their cause just here. You have thought so much on the bearings of the idea that I need not tell you how or why.

"What I wanted, however, especially to enlarge upon were certain of the collateral relations of the word, and its psychological connections, which I have felt to be at the same time confirmations of your views and expressions of its great meaning. I can only hint at them, as it has been my inability to write more fully which has let me hitherto, and I doubt not but they have occurred to you.

"1. One of these is the analogy of the use of the word in the Greek of the LXX., wherein very often the passages rendered 'Repent, etc.,' in the A. V. are given in the Septuagint by μετανοειν, etc., with a most decided advantage to the clearness, consistency and satisfactoriness of the passage.

"2. The remarkable significance of the word νους and all its derivatives in the philosophic language of that age, as we learn this from the Greek, especially the Alexandrian writers. And I more and more believe that the language of the writers of the New Testament had much in common with this. I cannot pause even to outline my grounds for this, but they are so strong to my mind that if I were in the middle instead of near the end of my mental life work, I would make it the theme of an elaborate volume. Now, in all the prevalent thought of that time, 'thought' (νους as its reality) and 'being' were only *two sides of one and the same essence.* With them the Real was not, as with us, the Material, but the Noietic. What on the side of consciousness and actual verity was νοειν (thought), on its side of real existence was ειναι. To think was 'to be,' and 'to be' was essentially thought. The Spiritual was the Real, and the only Real was the Spiritual. (And herein lies the essence of the endless discussion on the Real Presence. The hard-headed Latin could never see that anything was Real that he could not represent as quasi material.)

"Now, with this conception of νοειν, go back to Metanoia, and we have the complete expression and magnificent sweep of the full thought. In changing the νοειν of the man he has become changed in the very essence

of his εἶναι, 'all things have become new.' I need not evolve the thought further. It lies at the foundation of the whole Alexandrian, or rather of the whole philosophic thought of that age, and in Plotinus is developed to the Dialectic system with which he hoped to rival Christianity, but which, by its one-sided character, made it only a sublime dream for the few instead of a divine life for the many.

"3. As a relique of my old medical life. Insanity, is not, as I think, an error of reasoning. Who reasons so inexorably as an insane man? 'I am—my mind (νοῦς) tells me—a king. Therefore I can and will do as a king;' and all he does follows on strictest reasoning from his νοεῖν. Change his essential accepted thought—self—and at once he 'is' a different man. As he 'thought' in his essential self, so he 'was.' His μετάνοιαν at once changes his entire 'being.' I have often presented this as a terrible analogy to the condition of man as a sinner. By nature he accepts as the essential fact of his being in his thought, 'this world, self, sin, as all real, all sufficient.' Christ comes and says, 'Your whole being and thought are wrong (μετανοεῖτε); let your whole being and thought turn from this. It is a lie, and your life, based on it, a delusion, for there is a kingdom of the heavens which is THE truth,' etc. Here, again, I only put a finger mark, but the meaning of the whole is, I thank you very heartily for your admirably and needed paper.

"J. F. GARRISON."

From the REV. EDWARD T. BARTLETT, *Rector of St. Luke's, Matteawan, N. Y.*

"I am greatly indebted to you for your essay on the great New Testament Word. At a glance I saw much of its value, but now that I have carefully studied it, I think it wonderful and of permanent worth for its scholarship and its true fervor, the like of which in combination I do not remember to have ever seen. The ability with which you present your great subject and marshal your grand argument seems to me absolutely perfect, and should make this essay one that will be the standard monograph on the subject.

"If I could wish for any addition to your treatment of the subject, it would be as to the fuller development of the truth, that the change of the mind itself may precede and lead to a change of circumstance, the truth which Dr. Bushnell, *e. g.*, brings out in those two tremendous sermons, 'The Bad Consciousness Taken Away,' and 'The Bad Mind makes a Bad Element,' in his 'Christ and His Salvation.' I did not mean to say this, but will venture to let it go, almost sure, though, that upon further study of your essay, which I intend to make, I shall find that you have given that truth all the emphasis it needed, and that I have been mistaken.

"Again I thank you for the keen pleasure you have afforded me in your beautiful paper.

"EDWARD T. BARTLETT."

From the REV. DR. POWERS, *Rector of Christ Church, Bridgeport, Conn.*

"I need hardly say that the article is scholarly, brilliant, exhaustive; in literary merit admirable, in learning full, in logic conclusive. I have

always believed the doctrine since I fairly understood the Gospel. You have done a good service in this elegant and powerful portraiture of the great truth of Christian life.

"H. N. POWERS."

From GEN. DANIEL ULLMANN.

"I have not only read but studied it. . . . To say that we have been delighted with its perusal, and that we greatly admire it, is but scant praise. The paper should have a large circulation, especially among the learned men of the churches. I thank you for the opportunity you have given me to study it, for reflection on the materials you have thus furnished me has cleared and methodized my ideas upon what I accept as a vital point; evidently *Metanoia* is the pivotal word of the Christian dispensation. Indeed Metanoia has haunted me for some time, sleeping and waking, introducing me as it has to so many wide fields of thought. . . . As a lawyer, I say decidedly, 'You have made out your case.'

"DANIEL ULLMANN."

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